

**Towers—Bulwarks—Strong Places.**

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AN ADDRESS TO THE CONGREGATION  
OF THE  
**Church of the Holy Trinity,**  
TORONTO,

DELIVERED OCTOBER 27, 1894, ON THE OCCASION OF THE UNCOVERING OF A  
MEMORIAL BRASS PLACED ON THE NORTH-WALL OF THE SAID  
CHURCH, IN HONOUR OF ITS ANONYMOUS FOUNDER.

LCX

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BY  
**HENRY SCADDING, D. D.**

CANON OF TORONTO:

*From 1847 to 1875 Incumbent of the above-named Church.*

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TORONTO:  
COPP, CLARK & CO., PRINTERS, COLBORNE STREET.  
1895.

THE UNITED STATES OF AMERICA

DEPARTMENT OF THE INTERIOR

Geological Survey

Washington

(100)

Report of the Director of the Geological Survey  
for the year 1900

Published by the Government Printing Office

Washington, D. C.

1901

Price, 10 cents

For sale by the Superintendent of Documents

Washington, D. C.

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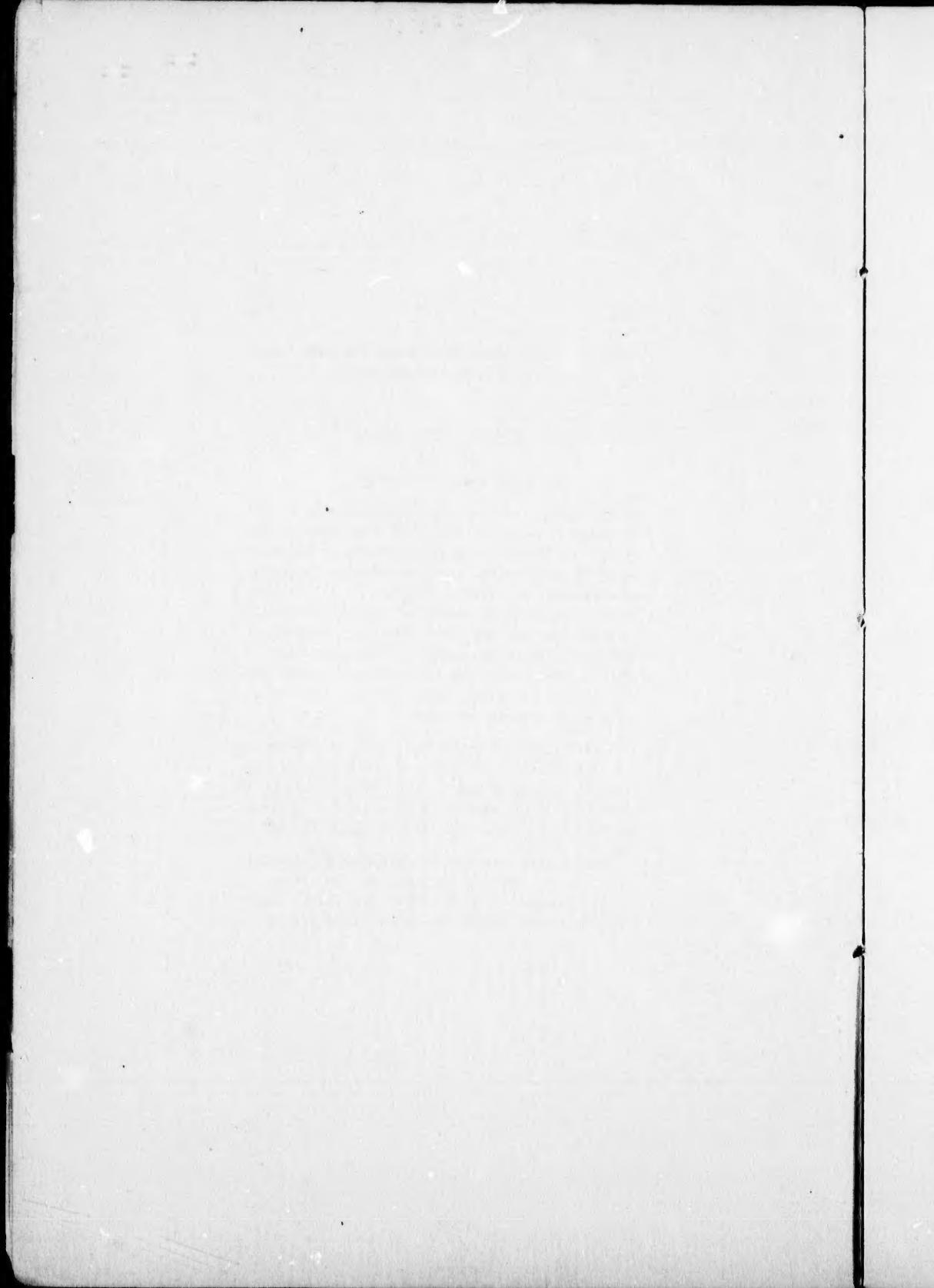
*[Copy of the Inscription on the Brass Memorial Tablet,  
referred to in the following Address.]*

THIS CHURCH  
DEDICATED TO  
THE HOLY TRINITY,

WAS ERECTED THROUGH THE MUNIFICENCE OF A LADY  
RESIDENT IN ENGLAND, WHO, A. D. 1845, THROUGH THE  
BISHOP OF RIPON PLACED IN THE HANDS OF THE BISH-  
OP OF TORONTO, FIVE THOUSAND POUNDS STERLING,  
WHEREWITH TO ERECT A CHURCH IN HIS DIOCESE  
UPON THE EXPRESS CONDITION THAT THE SITTINGS  
THEREIN SHOULD BE FREE AND UNAPPROPRIATED  
FOR EVER. WITH THAT SUM THE FABRIC WAS ERECTED  
UPON A SITE GIVEN FOR THE PURPOSE BY THE LATE  
LIEUTENANT COLONEL JOHN SIMCOE MACAULAY  
AND AN ENDOWMENT PROVIDED.

THE FOUNDATION-STONE WAS LAID ON THE FIRST  
DAY OF JULY, A. D. 1846, AND THE CHURCH WAS  
OPENED AND CONSECRATED BY THE RIGHT REVEREND  
JOHN STRACHAN, BISHOP OF TORONTO, ON THE EVE  
OF THE FEAST OF SS. SIMON AND JUDE, A. D. 1847.

THIS TABLET WAS PLACED HERE BY THE CONGREGA-  
TION, A. D. 1884, AS A MARK OF GRATITUDE TO  
THOSE THROUGH WHOSE LIBERALITY THEY ENJOY  
THE PRIVILEGES WHICH THIS HOLY PLACE AFFORDS.



## Towers — Bulwarks — Strong Places.

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"Walk about Sion, and go round about her; tell ye the towers thereof; mark well her bulwarks; count up her strong places, that ye may tell them that come after."—Ps. xlviii., 12, 13.—(*Rev. version: Golden Treasury Psalter: 1870*).

The towers and spires of a great modern city tell of the existence of a Christian Society within its bounds; but a Christian Society very different from that which was indicated by the towers and spires seen rising above the roofs of a city in former times. In the modern city towers and spires have come to be outward symbols of a variety of moral, spiritual and intellectual developments resulting from the earnest reception of the fundamental truths of Christianity by several distinct classes of minds, which developments have had the effect in these latter days of breaking up the homogeneousness of Christian Society. Not many centuries after its first promulgation, Christianity, as we know, became for the most part, set, so to speak, in rigid form; and when the practice of adding tower and spire to places of worship came into vogue at perhaps about the beginning of the fifth century, these conspicuous architectural objects, however varied might be their shape and style, indicated only one fixed idea of the religion of Christ—that which, as a rule, prevailed down to about the end of the fifteenth century.

I am not now concerned to pronounce on the comparative goodness or badness of the two conditions of Christian Society indicated by the external signs of spires and towers at two eras of Christian history. I simply refer to them; to the one as having once existed, but likely never again to exist; and to the other as existing in our midst and before our eyes, and likely to continue increasingly to exist throughout the coming time. More or less over the whole of the old continents, distinctions to the popular eye arising out of towers and spires and a certain contour of building, are being broken down. In the British Islands, and wherever the British rule extends, it is being more thoroughly and more rapidly broken down than anywhere else as yet. On this continent it has been wholly broken down; and all who profess and call themselves



Christians, have assumed for representative purposes, the tower and spire and the architecture generally of the middle ages ; so that no conclusion can any longer be drawn from such outward tokens, as to antiquity or priority of origin, or character of tenet.

On a view of this remarkable change which has come over the face of Christendom, does not the question suggest itself, whether it may not possibly be the design of Divine providence to recall to men's minds with force, a recollection of the fact that the City of God, of which such excellent things have been anticipated and spoken in the ages all along, the new Jerusalem, the Mother-state of Christians, is something which transcends considerations connected with the style and adornments of human architecture however exquisite ; and that its perpetuity and oneness are secured by attractions and cohesions less palpable, but more real and more trustworthy ? Is it not perhaps the Divine intention that henceforward the simple private Christian, when anywhere in Christendom, he counts up in a city the customary symbols of diversity in Christian views, is not to vex his righteous soul overmuch, as he is tempted to do, at the spectacle before him ; but that he is to summon up the thought, and permit it to have due weight within him, that the human design, at all events, of such conspicuous structures is in every instance the same, namely, to do visible honour to the name of Christ ; and to make it manifest to all beholders, that so many schools, so to speak, have, in human intention, been opened for the promulgation of Christian doctrine and the moulding of human character after the pattern of Christ. What was the determination of an Apostle in presence of phenomena somewhat analogous, which it was out of his power to control ? Was it not *his* ? "Some indeed preach Christ of envy and strife, and some also of good will ; the one do it of love, knowing that I am set for the defence of the Gospel ; but the others proclaim Christ of faction, not sincerely, thinking to rouse up affliction for me in my bonds. What then ? (he says to his Philippian friends) only this : that in every way, whether in pretence or in truth, Christ is proclaimed ; and therein I rejoice ; yea, and will rejoice." The tinge of personal feeling which is discernible in St. Paul's words was transient : such feeling was natural in one whose hands were tied ; one who was actually in bonds at the moment. When free, and acting under happier conditions, the same St. Paul decrees on this wise : "Let not him that



eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth. Who art thou that judgest the household servant of another? to his own lord he standeth or falleth." Doubtless then the inhabitant of the modern city or town has reason to deem himself at liberty to look calmly on the symbols of religious diversity which force themselves upon his notice, as being symbols of a diversity which is divinely permitted at the present time for a purpose; and in this spirit, as I judge, the citizen of Toronto, for example, may make the circuit of his pleasant home and tell the towers thereof, with charitable regards extended to all.

I have been led to thoughts like these from the circumstance that I have undertaken, at the request of friends, to give on the present occasion a narrative of the origin and first start of one, and not the least important one, of that promiscuous assemblage of ecclesiastical edifices, which to a stranger traversing the streets of our city, always seems so striking a feature of the place. With this preamble I now proceed with the task which has been assigned me.

This Church of the Holy Trinity, in which we are assembled, has now been in existence thirty-seven years. Projected in 1845, it was commenced in 1846, and finished and consecrated in 1847. It was the result of a munificent gift to the then Bishop of Toronto, the Right Reverend Dr. John Strachan, by an anonymous donor in England.

In 1845 a memorable church revival was in full progress in England: one of its phenomena was a greatly increased activity in the building of new churches and the enlargement and renovation of old ones, throughout the length and breadth of the land. At the same period, and springing out of the same revival, special attention was turned to the numerous growing colonies of Great Britain. The duty of the National Church of Britain to provide, as far as was possible, for the spiritual well-being of its sons and daughters dispersed abroad throughout the habitable globe, began to be more and more felt and acknowledged. Hence bishoprics and a regular organization of the scattered members of that church, after the ancient manner began to be established in the colonies to a greater extent than had ever been the case before. These two circumstances—the newly awakened zeal for the erection of additional churches, and the increased interest felt in the spiritual well-being of the colonies—led incidentally, so to speak, under the guidance of God's providence, to

the founding of this important church. Its presence here, is in some sense, a standing monument of a revolution in church-life at a centre far away. In 1845 the diocese of Toronto had been constituted for about five years. The energy and organizing power displayed by its first Bishop, the Right Reverend Dr. Strachan, throughout the vast extent of his jurisdiction, then embracing the whole of the Province of Upper Canada, was noted and admired. His name became a household word throughout Great Britain and Ireland, and the noble thought of founding a church in his diocese, came into the mind of the unknown benefactor to whom reference has been made; a noble thought instantly followed up by a noble deed, the gift of the sum of Five Thousand Pounds sterling for the purpose, amounting to about Twenty Thousand Dollars in our money. The Bishop of Toronto himself gives a narrative of the incident, and of the manner in which he first became apprized of it, in a subsequent address to his clergy. "On my return from visiting the missions west of Toronto in September, 1845, I found a letter (the Bishop says) from the Lord Bishop of Ripon, the perusal of which dissipated in a moment the continued fatigue I had been enduring for several months. His Lordship (the Bishop of Ripon, Dr. Longley,) stated that he had the pleasure to inform me that some munificent individual, entirely unknown to him, had deposited in his hands the sum of £5,000 sterling, which the donor wished to be appropriated to the building of a church in the diocese of Toronto, to be called the Church of the Holy Trinity, the seats of which were to be free and unappropriated for ever, the patronage to be left entirely to the Bishop of the diocese, as well as situation."

After detailing how reports in regard to the progress and circumstances of the church when erected might be brought to the cognizance of the benefactor, the Bishop of Toronto then goes on to describe his own proceedings on the occasion: "After consulting with several of my clergy (he says) and other friends of the Church, all of whom (he adds) were filled with joy and admiration at this noble manifestation of Christian charity, they concurred with one voice that the free church should be built at Toronto, by far the more populous city in the diocese, and in a locality most likely to embrace the largest portion of the poor." The free gift of a most eligible site for the church was immediately made by a retired Colonel of the Royal Engineers, John Simcoe Macaulay, of a family

connected with Toronto from the earliest period of its history. The work of erection was at once begun; and the building was completed and consecrated on Wednesday, the 27th of October, the Eve of St. Simon and St. Jude, 1847, in the presence of a numerous concourse of clergy and laity.

Previous to the consecration, several additional gifts arrived from the unknown donor: fine silver sacramental plate for use in the Church, and a smaller set for use in private houses with the sick; a full supply of fair linen, and a rich covering of Genoa velvet for the altar; likewise surplices for the clergy. At the Communion on the day of Consecration, besides £50 in gold, £50 were offered for a Font; and £50 to furnish "gifts and rejoicings" for the poor on the occasion, a request carried into effect by the distribution of articles of clothing to a number of persons into whose necessities inquiry had been previously made. The Consecration Sermon was preached by the Bishop. The morning sermon on the following Sunday was preached by the Rev. Dr. Scoresby, an English clergyman eminent in more departments than one, of research and thought, who happened to be in Toronto and expressed a special interest in the new Church and the circumstances of its foundation. In the evening the sermon was delivered by myself; on the text: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

The Bishop had appointed me to the general oversight of the congregation which might be gathered in; and with much fear and trembling I undertook the work. He associated with me in this duty, a friend, the Rev. Walter Stennett; and together we proceeded in fraternal harmony to order everything here, so far as seemed practicable at the time, in accordance with the rules of the Book of Common Prayer. Although for some time, Holy Communion was administered only monthly as in other churches at the period, yet it was through an understanding expressly originating here that not long after October, 1847, there was a weekly Communion within the limits of Toronto: At St. James's, the Cathedral, it was on the first Sunday in the month; at this Church it was on the second Sunday, and at Trinity in the East and St. Paul's, or (a little later) at St. George's, successively on one or other of the remaining Sundays: and visitors to the city from the country parts were informed of this arrangement. For a time there was no organ to

add dignity to the services of the Church : its place was temporarily otherwise supplied. But from the day of the Consecration downwards there was a very considerable choir always in existence here, which sat in two divisions at the head of the congregation as now, and sang responsively. They were led and instructed by friends, enthusiasts in music and apt to teach, who were never wanting among us. And from the very first the congregation became exemplary for its hearty, united participation in the Psalmody, and all the other portions of our common worship,

The Bishop himself took part in the first house-to-house visitation of every street and lane then laid out in the vicinity of the new Church. At his desire I accompanied him in these excursions at certain hours on certain days in each week, in order, as he said, that I might see and hear his method of holding converse with plain Christian folk ; and while thus affording me instruction by precept and example, in this respect, doubtless many a happy recollection was recalled to his own mind of hours passed in the like work during the earlier part of his previous five and thirty years' ministry in Toronto. In like manner, during the formation of the first Sunday Schools here, which soon became large, the Bishop was again and again to be seen with a class of little ones standing in a semi-circle of large radius before him, just outside the railings of the chancel, all interested in his words and kindly manner, and all under the spell of magisterial authority which never left him. In the public services of the Church the Bishop, of course, took a frequent part ; from the circumstances of its foundation he regarded this Church as a charge peculiarly his own, and he never let go his hold and personal control of it and its affairs, while he lived. So well did he husband the gift of the Donor, that by means of it he not only built the Church, but established some revenue for the maintenance of Divine worship within it, in all future time. As to the architecture of the building : as I have already said, the Church was an outcome of the great Church movement which was in progress in 1847. The renaissance of taste in Church architecture which accompanied that movement had then only reached a certain stage : and the style of many buildings founded then at home, as well as here, was less pure and less noble than it would have been had they been erected a few years later when a Gilbert Scott had appeared.

It does not come within my purpose on the present occasion to do more than narrate the circumstances of the foundation of this Church. Beyond the threshold of its history, therefore, I shall not pass. It will be sufficient to say that since the day of its consecration, many have been the admissions into Christ's flock by Holy Baptism here, many have been the young of both sexes who have been trained up here in the nurture and admonition of the Lord: trained in the classes of the Sunday School, and under the immediate care of the clergy preparatory to Confirmation, and afterwards by special regard being had to them in the pulpit and elsewhere: many have been the maturer Christians who have learned here to worship God in spirit and in truth; to confess themselves constantly to God; to hold communion constantly with His Christ; to yield honour and thanksgiving to those sacred Names in psalms and hymns and spiritual songs, singing and making melody in their hearts unto the Lord: many who in sickness, as well as in health, have been helped forward in the Christian life by ministrations emanating from this Church.

There have thus been many in the past—and there are many in the present, but dispersed about now in various parts of the earth—ready to rise up and call this Church blessed under God: ready therefore, as we may believe, to call its unknown founder also blessed under God: ready, had it been possible for the question to be put to them, to add their hearty suffrages with ours in setting up, as we have felt bound in gratitude to do, in that founder's honour, the inscribed Tablet of brass which we unveil to-night. May that memorial long remain where it is placed, undisturbed: a standing testimony to a good deed: a standing incentive to good deeds. And may the Church itself where it is seen, long endure, and be a blessing to future generations: repaired; restored from time to time, as decay or damage may require, until it shall be gray and venerable with age like many an ancient Church which our minds readily recall in the Mother-land. Let its twin turrets be to future generations as to our own, a type of the Two Witnesses so often slain, or supposed to be slain, yet so often rising again and standing on their feet and delivering their appointed message, the Two Testaments—the two groups of written testimony contained in the Two Testaments: each of them so human, yet each, when interpreted in accordance with the mind of the

Testator, so Divine ; so adapted to the longings and wants of man's compound nature. In harmony with the witness of these Witnesses, when duly analyzed by those competent to analyze it, may this Church ever continue in reality as in name, a Church of the Holy Trinity. For is it not most acceptable to human reason, does it not harmonize with what multitudes of men have desired—to have assurance given that at the heart of the whole of this mysterious Universe there is the heart of a Father?—to have assurance given that when a visible manifestation of that Father took place on earth, the abode of man, it took place in the form of a Son of Man, using man's speech, and by mighty works attested Son of God likewise?—to have assurance given that, although this manifestation ceased after the expiration of the time appointed for its continuance, yet an instantaneous communication with that Father and that Son was forever possible through a Spirit proceeding from them both, a Power instinct with life and all-pervading, whose presence is in effect and in very truth the presence of God?

As to oneself—it is permissible on an occasion like the present to say—it is with a certain awe and amazement that one looks back over the past and recalls his apprentice days in ministerial effort. But one can discern now, that amidst innumerable short-comings and mistakes, a something was effected, or helped to be effected, which was different indeed from what one had foreseen, and of more importance than he knew. At the university whither one was dispatched by good friends at a plastic age in great crudity, for the purpose, as the expression was, of preparing for the Church—during the whole time of one's career there, two great movements were simultaneously stirring thoughtful minds, both of them to a great extent, under a ban, so far as they were recognized by the authorities, and both of them perhaps acquiring on that account all the more force. First, a revival was in the act of taking place in the souls and spirits of a great many, of a strong desire, for the acquisition of general knowledge as distinguished from the specialties which at the time were chiefly pressed on the attention of studious youth : and secondly, a revival was in the act of taking place, in the souls and spirits of a great many, of a strong desire for the acquisition of knowledge of a theological cast ; ecclesiastical knowledge, acquaintance with Christianity in its historical aspect, and a better understanding of the real meaning of its existing institutions and rites.

Cheap books written by the most competent hands associated together for the purpose, came forth in quantities for the use of those who became seriously awakened in the two directions; and their contents were devoured, and in numerous instances assimilated. These publications, made attractive by beauty of style and accuracy of illustration, had a moulding effect almost as powerful as that of the ordinary studies, mathematical and classical, of the place. Accordingly, one returned to his former home with a quenchless thirst set up in the two directions indicated; and without design or pre-arranged plan, one became in the humblest way, a means of passing on to a new region, and handing down to a second generation, the twin torches, or rather, as it seems to me, the one torch with double but homogeneous flame, of secular and sacred science, in these latter days so remarkably rekindled. Dimly one was led on like others, acting in sincerity and truth. And one can see now that all was well, and I am thankful to Almighty God at this moment, that the Book of Common Prayer, read in the light thrown upon it through the great revival of theological study in England in 1833 and downwards, furnished the lines on which this Church and congregation were organized from the very first. All the allegations of that well known manual—so convenient for the guidance of clergy and laity alike—can, as I believe, be scholastically and historically maintained. (Appendix, § 2.) Its principles of order and doctrine are time-tried principles; and institutions based upon them and not controlled by the caprice of individuals, are likely to be permanent. From this cause it has come to pass that from the period of the consecration of this Church, thirty-seven years ago, to the present time, there has been so little to unlearn, so little to undo.

To revert now, very briefly, to the metaphor of the Psalm which I quoted at the outset, the Sion, or as we more usually write it now, the Zion, which we Christians have in imagination to go about, is a spiritual Zion: it is the new Jerusalem which came, as it were, down from heaven, when the old literal Jerusalem was destroyed and taken out of the way. It is the City of God—"City" in the sense, not of a collection of material buildings, but in the sense of a Body Corporate of Citizens; the Body Corporate of all those who have pleased God, who now please God, and who shall please God, in all time. This Corporate Body has a distinct history: it creates



for itself a distinct history in every age: it passes through many a crisis in its individual members, and in itself as a whole. It developes from itself continually men who undertake its record; who undertake its defence and its consolidation, so far as it is lawful to say that human hands perform such work for the City of God. This they are moved to do in the form of written documents of various kinds. And these are the towers, these are the bulwarks, these are the strong places, on which we may, with advantage, fasten our eyes as we mentally go round about Zion now. I had prepared a brief synopsis of several of such works, great and small, which from the Apostolic days of Christianity to recent times have appeared, and which, as it seems to me, intelligent men amongst us ought to have some knowledge of: but I find it expedient to omit it here, and to offer it in another way, for your use. (Appendix, § 1.) There was, as it seems to me, in 1847, when this Church was consecrated, a warmer and more wide-spread interest in such works manifested amongst us in the ranks of clergy and laity than there is now. Among lay friends whom I can recall who heartily rejoiced in the foundation of this free Church, and who, some of them, helped to make up the first nucleus of its congregation, there were several not unfamiliar with the works to which I have alluded, who were not uninfluenced in faith and practice and whole character by them.

I know that since 1847, new controversies have arisen or obsolete ones revived, in the Christian world; fresh issues have been presented; fresh fears; fresh discouragements; and according to the accustomed wont, in Providence, able champions have appeared, whose defences must be, and are respected. The productions of a Farrar, of a Liddon, of a Goulburn, of a Kingsley, of a Milman, of a Stanley, of a Maurice, of an Alford, have done good service, and will be added to the list hereafter of such works as those which I have glanced at; but nevertheless while we use for immediate purposes these more recent books, we are not to leave the others unused. If we do, as I think we are doing to too great an extent, it must be expected that old adversaries—obscurantists on one side, and destructives on the other—will take advantage of the fact, and renew assaults wherever the defence is intermitted. (Appendix, § 3.) Hence it is that I have desired to recall, so far as I may, attention to the class of Christian literature of which I have spoken, and in particular to the grand books which have been evolved from our

own British Zion : the works of such men as Hooker, and Jeremy Taylor, Bishop Bull, Beveridge, Barrow ; and for the sake of being specific in one case, at least, I will name Jewell's Apology, so easily accessible, yet as I imagine so little studied now as it would be advantageous to do. If err we must, as some say we must, from insufficiency of light and knowledge, let us err with such men as these who were no contemptible characters, either in point of intellect, in point of education and logical perception, or in point of nobleness of life.

"It is a pleasure," says the great Lord Bacon in his Essay on Truth, adopting, but improving on, the words of the Latin Poet Lucretius,—“it is a pleasure to stand upon the shore and to see ships tossed upon the sea ; a pleasure to stand in the window of a castle and to see a battle and the adventures thereof below ; but no pleasure is comparable to the standing upon the vantage ground of Truth (a hill not to be commanded, and where the air is always clear and serene), and to see the errors, and wanderings, and mists, and tempests, in the vale below ; so always that this prospect be with pity, and not with swelling or pride. Certainly it is heaven upon earth (he adds) to have a man's mind move in charity, rest in Providence, and turn upon the poles of Truth.”

To this state a man approximates, as it seems to me, in proportion as he becomes intelligently conversant with such works as those to which reference has been made, and which would appear to be expressly provided for his instruction ; and in proportion as he incorporates their arguments, their reflections, and their facts, into the substance of his own thoughts and convictions ; and regulates, by the help of God, his faith and his practice accordingly.

## APPENDIX.

### § 1.

The City or Commonwealth of God, the Body Corporate of the Just, of those who *have* pleased God, who *do* please God, and who *shall* please God,—one in one degree, and another in another—from the beginning to the close of the parenthesis in eternity which men call Time, is also spoken of, in mystic language, as the General Assembly and Church of the First Born, who are enrolled in heaven; expressions not to be taken in any necessitarian sense, but simply as indicating the whole company of those who, among men, happily submit themselves in spirit and in truth to the Divine Will so far as it is discovered by them. The formation, the quiet growth, and the continued connected existence of this Body Politic, appertaining to a sphere above and beyond the common sphere of Earth, can be discerned and traced, notwithstanding many obscurations and disturbances. Discerned and traced they are, as facts in history, by those who are qualified to undertake the task; by men who make it almost the sole business of their lives to investigate the past and understand the present, in each age. An English poet (Isaac Williams) has finely expressed this:

Throughout the older word, story and rite;—  
Throughout the new, skirting all clouds with gold—  
Through rise and fall and destinies manifold  
Of pagan empires; through the dreams and night  
Of nature, and the darkness and the light,  
Still young in hope, in disappointment old;—  
Through mists which fallen humanity enfold,  
Into the vast and viewless Infinite  
Rises the Eternal City of our God.  
Her towers, the morn with disenchanting rod  
Dimly and darkly labours to disclose,  
Lifting the outskirts of the o'ermauling gloom;  
Bright shapes come forth, arch, pinnacle and dome—  
In Heaven is hid its height and deep repose.

A peculiarity of this complex Incorporation of human souls and spirits approved of God, is, that it developes from itself from time to time in the successive ages, a certain percentage of men who feel themselves stirred up to the composition of written works which their spiritual fellow-citizens do not willingly let die, on account of the intrinsic value, interest and utility of the books produced. These consist of histories, biographies, treatises, commentaries, imaginary conversations, discussions rhetorically put forth, sometimes under the shadow of great names without any notion of deception, poems, hymns, manuals, brief tracts: all having in view some worthy object; such as the building up of the character which is pleasing to God, the elucidation of peculiar truths, or the vindication of peculiar truths when impugned by the gainsayers of the passing day.

When we walk in imagination about the transfigured, spiritualized Zion, these written productions of Christian men in past and present times are not the least significant and noteworthy of the towers and spires, the bulwarks and strong places which we are called upon to consider and reckon up. The Man of God, that is to say, the Public Teacher, who would be thoroughly furnished for his office; the Scribe, that is to say, the liberally educated man, whether in an official position or not, who would be conversant with the special lore of the body-corporate of which he is a member, acquaints himself, so far as he may, with these works; he makes their matter and contents more or less a part of his intellectual and spiritual equipment, desiring to be himself a living stone of sound substance, well-shaped and polished, in the wall of some one or other of the many spiritual structures of which the City of God consists; desiring also to be able to give some effectual aid in the dressing, fitting into their places, and cementing together, of other living stones, the handling of which in some way may chance to become his lot and personal duty.

The writings thrown off from the Christian Body in the course of its descent from age to age bring into view, when studied, the essential unity of faith which has subsisted in religious men, and the great similarity of their spiritual experience, without any communication, one with the other, in localities and at periods far apart. These works thus contribute to the moral proof of the reality of Divine influence over men, and the verity of the common Christian doctrine on that point. But further: they constitute a defensive armory, a deposit of weapons skilfully fashioned to turn aside objections, which though again and again fairly met, are nevertheless always again and again urged, as though they had never been met.

Although composed in various dialects according to the nations of the respective writers, these works are for the most part now easily accessible to us in English versions. I shall name first as being perhaps most familiarly known, and at the same time the most ancient, the Epistles of the Apostolical Fathers, that is to say, the literary relics of Bishops and others, who lived immediately after the Apostles. These Epistles which are comprised in a moderate-sized octavo volume, and have been rendered into English by an Archbishop of our own (Wake), are always found by thoughtful Christians to be of great interest and value. Of course in the perusal of these, as of all other documents handed down to us from a high antiquity, we must occasionally sift and discriminate, for which purpose we may thankfully make use of the numerous aids given us by men who may be more skilled than ourselves in ancient tongues. (In the Ante-Nicene Christian Library of the Messrs. Clark, of Edinburgh, an excellent translation of the "Writings of the Apostolic Fathers" has also appeared.) I name next, the Remains of Irenæus, Bishop of Lyons, in France, which abound in edifying and instructive matter. (The most important portions of Irenæus may be read in a translation by a learned presbyter, not long since living among ourselves, the Rev. Dr. Beaven.) I name the extant writings of the Christian Apologists, as they are called; that is, Constructors of defences against the early objections of the heathen to Christianity; as, for example, the Apology of Justin, addressed to the emperor Antoninus Pius, and a second

one by the same writer, addressed to the emperor Marcus Aurelius ; also that of Tertullian ; and Origen's against Celsus the physician. It is of great interest to observe how these writers dwell upon the reasonableness of their faith, and prove the folly of the then prevalent beliefs and the unworthiness of the heathen deities ; how they refute the false accusations of atheism, of immorality and sedition which were then commonly brought against Christians ; how they hold up to ridicule the absurdities of the popular superstitions ; how they appeal, exactly as we do, to the singular prophetic utterances to be met with so often in the Old Testament ; to the astonishing miracles wrought by our Lord which were indubitable historical matters of fact ; to the rapid growth of Christianity ; to the constancy of Christians so often put to the extreme test ; to the strict and self-denying lives of Christians and their peaceful obedience to the laws. I will name the interesting and quite brief Ecclesiastical History of Eusebius, Bishop of Cæsarea, in Palestine, in A. D. 313, Father, as he is styled, of ecclesiastical history ; his Life of Constantine, and his works on the "Preparation" of mankind for Christianity, and his "Demonstration" of the fulfilment in our Lord, of the Old Testament descriptions of the Messiah. I should add many portions of the interesting and popular homilies and comments of Chrysostom, Bishop of Constantinople, in 397, a name so familiar to us from the collect in the Prayer-book. I will name three works of the great Augustine ; his little treatise on the "Method of Teaching" Christianity ; his Confessions, and the great and curious treatise entitled the "City of God," drawn forth from him by the breaking up, before his eyes, of the Roman Empire, and the occupation and sacking of the city of Rome by Alaric and his Visigoths in 410, the blame of which disasters to the empire and its capital had been cast upon the Christians because they had induced the abandonment of the ancient gods. In this "City of God," Augustine defends the Christians against their calumniators ; but he declares his conviction that God was "drawing His flock and family by little and little out of all places of a declining world, to make of the company an eternal celestial city, not by the applause of variety, but by the election of verity" —to adopt the words of an old translation.

Productions of less note, but of much general interest and value, appearing in the centuries as they pass, might be named. We have remains that deserve examination of our own Venerable Bede, a presbyter of the English Church in the eighth century. We have the treatise of Bertram or Ratram on the Holy Eucharist in the next century, in which is combatted a materialistic view of our Lord's presence in that rite ; and in the next century a dissertation called an Easter Homily, by another English ecclesiastic, Elfric of St. Alban's, wherein the same thing is done ; and in the following century again a work on the Holy Eucharist, by Berengar of Angers, a presbyter of the Church of France, maintaining also the primitive, non-materialistic view which we have been taught to hold. As we come down in time, we have presented to us a wholesome commentary on parts of the Sacred Scriptures by Anselm, an Archbishop of our own Church ; and then a commentary of great value on the whole of the Latin Bible, by Nicolaus de Lyra, a presbyter of the French Church. In 1354 we find a translation of the whole Latin Bible into English,

chiefly by Wycliffe, a presbyter of our own Church, "the morning star of the Reformation in England." The leading works of the Reformation era, appearing alike in various quarters of the Continent of Europe and within the limits of our own Church, will of course engage the attention of every Christian man who would be well informed, and they will richly repay the pains taken in mastering them. Select works of Erasmus, of Luther, of Melancthon, of Calvin, and many others might be named.

When we come into the region of English Divinity, the very richness of the field creates embarrassment. Every crisis in the history of Religion from the era of the Reformation to the present hour has given rise in our Communion to solid and convincing treatises, which it is the duty of every one who bestows attention on such subjects to consult, at least, if not wholly to master. Works of this character are suggested by the names of Jewell, Chillingworth, Usher, Barrow, Jeremy Taylor, the judicious Hooker, the witty South, the humorous Fuller, Pearson—of whom a great scholar (Bentley) said that "his very dross was gold"—Beveridge, Stillingfleet, Bull, Sherlock, Warburton, Butler, Paley.

## § 2.

That the matter and method of the English Prayer-book are capable of being sufficiently maintained, historically and scholastically, is shown in detail in the late Rev. J. H. Blunt's "Annotated Book of Common Prayer (Rivingtons). The sub-title of this work is "A Historical, Ritual and Theological Commentary on the Devotional System of the Church of England." Being a volume of six hundred royal octavo pages, it is expensive, but it ought to be found in libraries. A smaller and very useful work on the same subject is Campion and Beamont's "Prayer-book Interleaved, with Historical Illustrations and Explanatory Notes arranged parallel to the Text" (Rivingtons). Bailey's "Liturgy Compared with the Bible" is a convenient book for popular purposes, the confirmatory texts being given at full length. I suppose this book is still on the Christian Knowledge Society's list. It shows, as the compiler says in his preface, that the English Service Book speaks "as the oracle of God; and is, in effect, the Bible condensed into a smaller space, being collected under a different combination." As to certain strong expressions in the "Confession of our Christian Faith, commonly called The Creed of Saint Athanasius," it is to be remembered that they mean exactly whatever the corresponding strong Scripture expressions may mean—no more, no less. This document is to be regarded properly as a hymn in rhythmic prose. When grandly sung, with appropriate instrumental accompaniment, or when taken as so sung, it is felt at once to be an outburst of impassioned didactic utterances, in tone and style somewhat like those of the ancient Hebrew prophets when they "took up their parable" and spoke. It is not a Creed in the technical sense of the term, not beginning with "I believe" (Credo), and not running throughout in the first person, and in not being the product of a Council of the undivided Church. It was written originally in the Latin language, and can be best understood when read in that language. The received English rendering curiously exaggerates the supposed sense here and

there. Clergy and laity in the present day enjoy a great advantage in being supplied with revised versions, which oftentimes bring modern readers much nearer the true meaning of very ancient writings than the old versions did. The change which always takes place in the popular acceptation of words in the lapse of time renders such improvement periodically necessary. It is to be expected that the turn of the *Quicunque vult*, the *Te Deum*, the *Benedicite*, and other prose hymns with Latin headings in common use, will one day come. It is, in some points of view, to be regretted that the document in question has by some chance been made amongst us on certain days, in public recital, an alternative for the "Apostle's Creed." The custom has, in appearance, elevated it to a rank which it was not intended to occupy; and moreover, it has thrown us out of harmony, in this particular, with the usage certainly of the Oriental Churches, and, so far as I know, of the Western ones also.

The authorship of the *Quicunque vult* has been assigned to various persons but it is certain that the great Bishop Athanasius of Alexandria had nothing to do with it. At p. 610 of J. H. Blunt's *Dictionary of Doctrinal and Historical Theology*, it is attributed to a Bishop of the Church of France, *Victricius* of Rouen, A. D. 401. Mr. Ffoulkes, in his work on the subject (Hayes, London), makes it not improbable that Paulinus, Bishop of Aquileia, in Italy, A. D. 800, was the author. According to the first authority just named, it was a document presented by *Victricius*, when charged with heresy, to the then Bishop of Rome, *Anastasius*, as an exposition of his views. *Anastasius* approved, and his name became associated with it. In an ancient copy it is styled the Faith of *Anastasius*. By the carelessness of a transcriber *Anastasius* became *Anastasiús*, which error was subsequently "corrected" into *Athanasius*. According to the second authority just named (Ffoulkes), Paulinus, on a visit to the Court of Charlemagne at Aix in A. D. 800, had the name *Athanasius* academically given him, according to a well-known fashion prevalent at that Court; and hence this exposition of the Faith proceeding from his pen was styled the Exposition of *Athanasius*, without meaning anything else than that it was the composition of Paulinus of Aquileia.

For the general historical status of the Anglican Church, which is taken for granted in the Book of Common Prayer, and which must forever essentially differ from the numerous communities which have departed from its pale (the Latins included, throughout English-speaking Christendom), Hore's "*Eighteen Centuries of the Church in England*" (Parkers, London,) is a convenient book to have at hand. (Jeremy Collier's *Ecclesiastical History of Great Britain*, and Bishop Stillingfleet's *Origines Britannicæ*, are larger works which may be consulted.) To meet the exceptions popularly taken against the Anglican practices in Holy Baptism, the standard works of Dr. William Wall (1646-1728) supply all that need be said. In this respect, a little book published in Toronto, "McKay on Immersion," may, with discrimination, be utilized.

### § 3.

The break-up of the ancient Jewish system legitimately prepared the way for the introduction of the Christian system; but within a few years a



remarkable corruption took place, in the form of a partial revival of the Jewish system within the pale of Christendom—when Christian thought and practice became unconsciously tinged with Judaism. With this may be matched another corruption which came in some years later, to which the revived Judaism contributed. The break-up of the old Roman imperial system beneficially prepared the way for national life everywhere, and the enjoyment of a just moral and political freedom. But a partial revival of the old Roman imperial system took place throughout a considerable portion of Christendom, tending to destroy the new-born national life and to abridge everywhere moral and political freedom. That the removal of the Imperial Court from Rome, and the confusion consequent upon the successful assaults of the barbarians, should have had the effect of adding to the conspicuousness of the Bishop of the old imperial city, and increasing the importance of the Christian organization over which he presided, was natural enough. But the temptation came to grasp as much as was possible of the secular power which the Cæsars had wielded, and to assume as much as was possible of the secular pomp and circumstance with which the throne of the Cæsars had been surrounded. That temptation was successful; and titles, paraphernalia, arrangements and practices, greatly at variance with the genius of Christianity, were adopted and propagated far and wide from what had been the imperial centre. This, as it would seem, was really a primary fulfillment of the falling away or defection from the normal standard of Christianity which had been anticipated by St. Paul and St. John; by the former, under the figure of one allowing himself to be deified, as the old Cæsars were; and the latter, under the image of a power which had “received the death-wound of the sword and yet did live;” a power which “was and is not, and yet shall be present.” (2 Thes. ii., 3; Apoc. xiii., 3, x/ii., 8.) Churches also came to be called basilicas, a term applied by the later Romans to court-houses, where a prætor or high magistrate, virtually a representative of the Cæsar, sat for the administration of justice. First, it would seem, some of the disused basilicas were turned into churches, the bishop occupying the curule chair of the prætor, and the presbyters arranged on his right and left, in the places of the prætor’s assessors or coadjutor judges; and then, afterwards, churches generally were built on the plan of the secular basilica. The obscuration of Christianity which had already begun became more and more intense as the ages went on; under protest, however, all the while on the part of not a few individuals and schools. The ingrained spirit of the old Judaism gave rise to an “undying hate” for progress and the advocates of progress; and by making it a principle that bygones shall never be bygones, it is without doubt the source of a great deal of the misery which afflicts nations at the present moment. The process of obscuration, originating in the early centuries of the Christian era, is to this day steadily maintained, and in every community men and women are liable to have their eyes more or less blinded by its influence. Therefore it is that I now aim to put friends, young and old, on their guard. I sincerely believe that there is not a point on the obscurantist side of the question which has not been honestly discussed and solidly met by men intellectually, scholastically and spiritually competent to the task. I have already named, in a previous section of this Appendix,

many whose writings will satisfy the candid inquirer. Cobbett's "History of the Reformation" is a work industriously circulated by the anti-reformation-ists. As issuing from the pen of a nominal Protestant writer, Cobbett's book is supposed to be a confession of the complete failure of the Reformation in England and Ireland. I think it, therefore, a duty here to add that to this production the "Reply" (S. W. Partridge, London), by H. S. Collette, will be found a sufficient one. In this reply it is shown that Cobbett's work is "the most untruthful book, passing under the name of 'A History,' which has ever emanated from the British press." Mr. Collette has written another book which it is advisable to possess, "Luther Vindicated" (Quaritch, London). In it the stereotyped calumnies against Luther are refuted. For a fuller view of Luther, read Julius Köstlin's "Life of Luther" (Scribners, New York). An excellent general account of the Reformation itself is given by Professor Fisher, of Yale, in the volume entitled "The Reformation" (Scribners, New York).

#### § 4.

The time seems to have arrived when some judicious means should be devised for imparting to the young, in the course of home or school education, such of the general results as are suited to them, of modern research and scholarship, in regard to the dates, authorship, composition and contents, of the several books of the Old and New Testaments. There is, in these days, an extraordinary malignity exhibited against Christianity "in season and out of season;" and a great use is made of these results, or supposed results, by presenting them in a distorted and often caricatured form, to the minds of the young and others, who are wholly incapable of judging aright on any such matters from an absolute lack of knowledge on the subject, the objectors themselves at the same time usually making it pretty evident that they too "understand neither what they say, nor whereof they confidently affirm," being for the most part under wrong impressions, derived from fallacious sources, of what Christianity really is and as to what was the original import and drift of the several books, looked at independently, of the Old and New Testaments. It were surely better that such of the general results of modern research and scholarship in this department of science, as are suited to capacities yet immature, should come before the minds of our youth from the lips of adequately informed, friendly instructors, than from the lips of such persons as these or from the pages of books written by such persons as these. In the religious training of the young it seems quite improper now, and unfair, to wholly ignore the peril which is threatened from the quarter alluded to.

For practical teaching purposes at the present time, the recently completed "Speaker's" Commentary will be found of much use—"The Holy Bible according to the Authorized Version (A.D. 1611.) With an Explanatory and Critical Commentary and a Revision of the Translation, by Bishops and Other Clergy of the Anglican Church," 10 vols. 8vo. (Scribners, New York). It is inevitable that such a work should be voluminous, and costly; and so, out of the reach of many of those who greatly require its aid. A copy, however, might be secured for every school library by a committee. A study of the

various parts of this commentary from time to time, as occasion may require, will prove more and more fascinating to the anxious teacher of Holy Writ. Another work, also too costly for individual purchase, might likewise be placed with advantage on the selves of the school library for consultation by teachers: "A Dictionary of the Bible, comprising its Antiquities, Biography, Geography, and Natural History, edited by Dr. William Smith," 3 vols. 8vo. (Little, Brown & Co., Boston.) Dr. Kitto's "Cyclopædia of Biblical Literature," 3 vols. 8vo. (Blacks, Edinburgh), is another most interesting work of this class. For any one who desires Sunday after Sunday to follow with the understanding the Old Testament lessons appointed in the Prayer-book Lectionary, Benham's "Companion to the Lectionary, being a Commentary on the Proper Lessons for the Sundays and Holy Days" (Macmillan, London), will be found very convenient and valuable. The Introductions prefixed to the several groups of lessons in this book are full of modern information. Cross's "Introductory Hints to English Readers of the Old Testament" (Longman's, London), may afford some help. Maurice's "Prophets and Kings of the Old Testament" (Macmillan, London), and Plumptre's "Biblical Studies" (Strahan, London), will repay examination; as also will Kurtz's "Manual of Sacred History" (Lindsay, Philadelphia). "The Golden Treasury Psalter" (Macmillan, London), is an excellent vade-mecum for use in connection with the daily reading of the Psalms. It is an edition with briefer notes of "The Psalter chronologically arranged by Four Friends." The Psalms have herein been grouped, not by the common numbering of the Psalter, but according to the periods of the history to which they seem to belong; and the aim has been to put the reader as far as possible in possession of the plain meaning of the writer.—The student having recourse to these, as to a great many other instructive works, will of course be required occasionally to suspend his judgment for a time, and make all reasonable allowances.

As has been already remarked in this Appendix, modern clergy and laity enjoy a great advantage in having placed in their hands revised versions of the Scriptures. For self-instruction and public didactic purposes, such helps are most valuable. It is not to be expected that the revised version of the Old Testament, just about to appear (Easter, 1885), will be hailed with the enthusiasm which welcomed the revised version of the New Testament, the latter appealing to wider popular sympathies than the former. Nevertheless, the revised Old Testament will be to many the more acceptable and the more practically useful, of the two publications, for the reason that the difficulty of independently clearing up obscurities in the Old Testament is greater than it is in the New, from the less acquaintance which most scholars have with the Hebrew than with the Greek. It may be added that it will be quite worth the student's while, not to overlook the preferences of the American Revisers, which are appended to the English editions, as it is not improbable that in time a good many of them will be generally adopted.

Still some, perhaps, like children say,  
" With all this learning hence away !  
No need of varied lore for us !"  
To whom I say in answer thus :  
Without some learning judgment lies,  
When it assents, or when denies.  
All at the mercy of each chance,  
When any one will words advance.  
As Bassus said of it of old,  
(Which only shews the ancient mould),  
Their " judgment then is divination,"  
In private men, and in a nation.  
Historic facts being unknown,  
Mere guesswork it becomes alone.  
A false translation then befools  
E'en Romans, till they're Fortune's tools ;  
While learning and linguistic lore  
Would keep them happy as before.

KENELM HENRY DIGBY. *Ouranogasia*. Canto xv., vol. ii., p. 101.

